A U M

What more is there to be said? The Eternal, the Life, the Self is seen under many forms; all in this world is the Eternal, the secondless Eternal. The scripture says: "I am the Eternal," knowing this clearly, those whose minds are awakened, who have abandoned the outward, becoming the Eternal, dwell in the Self, which is extending consciousness and bliss. This verily, is sure.—CREST JEWEL OF WISDOM.

# THEOSOPHY

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## THE SCREEN OF TIME

### CHRISTIAN "REUNION"

The just held Methodist Episcopal General Conference adopted with practical unanimity the Joint Commission recommendation for the reunion of the Methodist church with the M. E. Church, South. There is little doubt that the action will be confirmed by the Southern church and thus, after nearly eighty years alienation, the Wesleyan congregation in the United States will rebecome a unit. The original split was, of course, over the slavery question. Practically every Protestant church broke into antagonistic fragments over the same issue, and the present tendency is strongly toward reunion among them all, where this has not already occurred.

The subject is interesting as a study in the rationale of sectarianism everywhere and in all times. Protestantism itself originated in divisions over moral issues within the "Holy Catholic Church, one and indivisible." In the centuries immediately following the beginning of Christianity, there grew up hundreds of antagonistic churches out of a faith extraordinarily simple and coherent. The differences were purely doctrinal, that is, theological—the competition for predominance. In time the Church at Rome gained complete ascendancy, by the adoption of the pagan corruptions rampant among the laity and by an alliance with the secular arm. All opposition was crushed out by prolonged violence. The "unity" thus attained lasted for a thousand years, and not till the time of Luther was any successful revolt possible. From the original Reformation has developed the multitude of Protestant denominations—each schism and secession over some doctrinal dogma exoterically: in reality the age-old struggle for freedom of conscience and liberty

of thought periodically renewed, as the originally "protestant" faction became in its turn oppressive.

Today the tendency of the American protestant churches to reunite the factions broken asunder over the slavery question is merely indicative of the larger trend toward a "reunion" of all the protestant sects or denominations into one. Will it succeed? We think so—in time. What will be the impelling force? *Self-preservation;* not any better genuine appreciation of the Sermon on the Mount. Necessity, as is well-known, makes strange bed-fellows. There is no difference whatever, nor has there ever been, *in spirit,* between the Roman Catholic, the Greek Catholic, and the hundreds of Protestant sects. None of them, nor all of them, can survive, any more than they could originate, in an appeal to reason, to justice, to logic, to evidence, if by evidence is meant concordance with the whole order of Nature. Sects live at the *expense* of the moral nature of humanity, as parties thrive at the expense of their country. When the very existence of the nation is threatened, then the antagonistic preying parties unite "for the salvation of the country"—in reality to save themselves. So, when universal indifference and irreligion threaten, the praying sects unite "to save mankind"—in reality to save themselves.

On no great, self-evident moral issue has any sect or so-called religion ever courted martyrdom. It has always been individuals who have at last burst the bonds of their "religion" to lead mankind aright—and paid the price of this service to the race. Jesus was no exception to this invariable rule—he was the foremost Western example of it. As men more and more recognize that any Church is of necessity the foe of moral, spiritual, and intellectual liberty, more the decadent remnants of the sects will draw together. Unless the *rational explanation* of Theosophy on the great subjects of God, Nature and Man, comes into general currency among the intelligentzia of every land, mankind as a whole can look for but the twin resultant of sectarianism: bigotry and superstition among the ignorant, universal materialism among the intellectually endowed.

## "BACK TO THE CHURCH"

From time to time we have noted the efforts of one protestant sect or another, notably the Anglican Communion or Protestant Episcopal, towards a general reunion, not simply a "ministerial alliance," of all the Protestant churches. Only the most subtle and astute among the "High Church" party and parties recognize and realize that such a coveted reunion is but a preparatory step to reunion with the Church of Rome—a reunion which Rome stands ready to accept on its own terms. Indeed, the Catholic position has always been that the numerous Protestants are but "erring children," "prodigal sons," who will of necessity one day return to the bosom of the "mother Church."

Signs abound in many quarters that the "irreconcilables" and "fundamentalists" of the various sects and sectarian organizations are in process of formation of a new "Holy Alliance." Not alone are they waging war on the "Modernists" within their own households—the sincere and earnest preachers who still think they can "reform" and "liberalize" the dogmas of their sects—but they are alive to the urgent necessity to hold the laity in line and fill up the depleted ranks of the believers in the "orthodox." Thus a "back-to-the-church" movement has been inaugurated to coax back to church attendance the *absentee majority of nominal church members themselves.* For the majority of church members do not now attend "divine services" regularly. All the churches, regardless of their doctrinal differences, are entirely a unit in this country-wide attempt to "call not sinners but the righteous to repentance."

### "Liberalism" in Vogue

The Y.W.C.A. and Y.M.C.A. are taking note even more strenuously than before that it is not "christians" who provide their sinews, and so a more and more ostentatious "liberalism" is coming into vogue. Every one, practically, is free to join and contribute, and to enjoy the benefits provided, with only a "nominal" allegiance to sectarian dogmas, but the *control* is another story. In campaign seasons the parties provide magnificent "platforms" and great consideration to the voters—all for "their country's sake," but if at any time a "third party" becomes dangerous the dominating politicians of the two leading parties are ready to forego their patriotic differences in presence of the common "peril." So with the sects.

Another feather from the same bird is the propagandum now going on for the "bible in the public schools." Countless good people who believe that all morality is founded on the bible, and all religion on the sects, are being seduced into supporting this movement. Their ignorance and their virtue are alike traded on to secure their support for this recrudescence of sectarian guile. Who realizes that the bible itself is more sectarian than even the Koran, and that the whole spirit of the Old Testament is utterly alien to the ethics of the Sermon on the Mount?

It has been so long—thanks to the wisdom of the Founders of this Republic—that religious and civil persecution "for opinion's sake" have been absent in these United States that most people think the age of bigotry and intolerance is gone, never to return. This would imply that as a people we have made moral and spiritual progress in equal measure with material and intellectual, since the Constitution was adopted. Well, have we? The letter and the spirit, both, of the Constitution, are daily being violated by the law-making and the law-enforcing arms of the Government itself, as the precepts and the practices of Jesus are being daily violated by those who are his accredited exponents. We may be, both civilly and

religiously, far nearer an era of persecution than in our heedless fancied safety we may imagine—persecution at the hands of those very ones to whose custody our palladium is entrusted.

## INCONSISTENT "HERETICS"

William Montgomery Brown entered the Protestant Episcopal ministry in 1883. In the course of years he became a Bishop. At the time he was ordained and for years afterwards he fully believed in the creed and dogmas of his Church, to which he had, of course, formally subscribed. Finally he became convinced, to use his own words, that "the Church of the Anglican Communion could make no more of a divine claim for existence than the others." Next, he concluded to "read Darwin," whom, he says, "I had preached against all my life"—without ever having read anything but criticisms of him. He found Darwin a "revelation." Then to Huxley and Spencer and Haeckel whom he found a revelation also.

> Then came the problem, "how can I remain in the Church and go on?" . . . *So I began to study how it was possible.*

He found it quite "possible" by "accepting the bible allegorically"—whether the Church did or not. Next Bishop Brown became interested in the socialist philosophy of Karl Marx. Finally, in 1920, Bishop Brown, then retired from active ministry though still a Bishop, published his book, *Communism and Christianism.* On the cover page is the lurid inscription, "Banish Gods from Skies and Capitalists from Earth." In two years 100,000 copies of the book had been issued. The book was aimed at the "Gods" of the sects and his "Christianism" could only be interpreted to mean all the Christian sects, the Protestant Episcopal included. In the seventh edition of his book Bishop Brown addressed an open letter to the "House of Bishops" of his church, daring them, in effect, to proceed against him. Finally, after two years, his denunciations and challenges were taken note of officially and Bishop Brown has had his wish.

According to the lawful procedure of his church a Court of Bishops was convened in May to try Bishop Brown for his heresies. By the unanimous vote of the Court Bishop Brown was found guilty on twenty-three counts, or extracts from his writings, of what he calls "heresy." The verdict was that Bishop Brown "is guilty of holding and teaching, publicly and advisedly, doctrine contrary to that held by the Protestant Episcopal Church in the United States of America." That this verdict is just, no one can dispute, not even Bishop Brown himself, however he loudly poses as a martyr or "modernist."

There is here, as in all the recent "Modernists," no claim that he still believes in or teaches the plain English meaning of the Confession of faith, the Creed, to which he originally subscribed, by virtue of which he was admitted, first to the communion and then to

the ministry of his Church. Quite the contrary. What Dr. Brown aspired to do, and what most "modernists" of today claim the right to do, is to remain in the Church and put the same "allegorical interpretation" on his solemn oath as on the bible. In other words, to hold on to the association and emoluments of the Church, while denying the fundamental validity alike of his Church's dogmas and of his own oath of office. What is this but the everlasting attempt to serve both God and Mammon? It is the "modernist" recrudescence of Simony—the original buying and selling of ecclesiastical preferment.

It is this intellectual and moral fundamental dishonesty that renders futile the good that men like Bishop Brown might otherwise accomplish. The moment they try to compromise spiritual and intellectual freedom and progress with sectarianism, by remaining in the Church and preaching anti-church ideas, they are perforce driven, first to inconsistency and then to antinomy: Instead of "coming out from among them," they wait to be *driven out*. By their moral weakness, not to say moral hypocrisy (for they are unconscious of their own weakness), they put weapons into the hands of the reactionaries and defer the cause of true religious freedom.

There is a plentiful application in all this for those Theosophists who aspire to remain in a certain "theosophical" society and "do good" by opposing prevailing teachings and practices, to which their very membership gives assent and countenance, while branding *them* with "heresy" and inconsistency.

## "Fundamentalist" Dilemmas

If "modernists" in the sects, for all their "progressiveness," still would compromise both conviction and logic, and thus betray an outward weakness which is but the reflex of their inner endeavor to "serve two masters," the "fundamentalists" are not in much better case amongst themselves. For it should not be overlooked that the strict adherent to the "Christian Fundamentals" is just as sincere as his "modernist" opponent—and far more consistent. In both cases their necessities compel publicity, and so the observer is at all times able to secure first-hand evidence of their various dilemmas.

Those who hold to the old-time orthodoxy do not perceive that there are not, cannot be, "Christian" *Fundamentals*. If religious or any other truth is *fundamental,* it must be common to all alike. Those who really seek Truth, therefore, must either stultify the very object of their search, or throw away their cherished unique and exclusive claims. Neither party of the existing proponents is able, because unwilling, to probe to the depths by examining the foundations of its own position. Thus, in the last Presbyterian General Assembly, although the "fundamentalists" were in control and elected their own Moderator, who believes in the "literal interpretation" of the bible, that Assembly none the less dodged the issues

raised by the presence of an "heretical" Baptist divine—Dr. Fosdick—in a Presbyterian pulpit. It contented itself with a mild resolution that "theological institutions"—not the Assembly—should "see to it that the teachings of their professors are in full accordance with the system of doctrines contained in the confirmation of the faith"—and this although the Moderator's own church was the leader in the attempted attack on Dr. Fosdick.

At the very same time Rev. W. B. Riley, before the session of the Baptist Bible Union at Milwaukee, asserted that the majority of the American schools and Universities are "lost to God." He denounced Harvard, Princeton, Rochester, Andover, and Union Theological Seminary (where Dr. Fosdick is a professor), for their "deviations." Said Dr. Riley:

> When today you call the roll of these schools you name the captains of the hosts of hell who marshal their forces to fight the authority of The Book, the deity of Christ, the blood atonement, and every Christian Fundamental.

Thus it would appear that the "modernists" avoid "going to extremes" because that course would eventuate in their being driven out of the churches, while the "fundamentalists" avoid the like course lest it eventuate in the decline of the Church. Meantime the people are under an illusion in regard to both sides, thinking the one "liberal" and the other "tolerant." The same prudential considerations were evident in the Conference on Christian Politics, Economics, and Citizenship, held in Birmingham, England, early in April. The London *Times* of April 9, reporting the session, gives the details of the discussion on a resolution urging the various churches to investigate and come to some conclusion on the subject of "birth-control," in order that ministers might give sanctioned advice to "the faithful." The resolution as finally adopted illustrates that now, as always, the sects avoid to the last extreme taking a definite stand on any subject, no matter of what moral or other gravity, that might disrupt or imperil the existence of the *sects*. We give the original resolution, with the clauses finally expunged in brackets:

> In view of the difficulty of the moral issues involved in the practice of conception control in marriage, and especially the use for this end of contraceptives [and the insufficiency of evidence which would justify any decision] the Conference, [whilst refraining from expressing any condemnation of those who, with a due sense of moral responsibility, approve such a practice] urges the Churches here represented either severally or unitedly to investigate thoroughly and to consider with the intention to offer definite guidance to perplexed consciences, this and other relevant questions regarding marriage and parenthood. It would meanwhile lay emphasis on the privileges and obligations of Christian parenthood.

Every ordinarily observant citizen is conversant with the political device commonly known as a "straddle," but it needs to be known that the past masters of the art are to be found in the sects, rather than in political parties.

## And Then the Missionaries

The June *Asia* contains a long and most interesting article by Daniel Johnson Fleming, on "Open-Minded Christianity." Dr. Fleming is introduced by the magazine to its readers as "actively engaged, as professor of missions at Union Theological Seminary, in the training of Christian missionaries. As clergyman and educator, Dr. Fleming has had long experience in India, and he has done stimulating writing." Dr. Fleming, trying to hold on to *his own* open-mindedness and "Christianity" at the same time, is of those flagellated by Dr. Riley before the Baptist Bible Union. Says Dr. Fleming in his article:

> Growing willingness to see good in other faiths and peoples has suggested the idea for a mural decoration . . . in the recently erected international House in New York. . . . The plan is to utilize brief quotations from the literature of the world's principal religions.

With this as a text, Dr. Fleming gives figures of the adherents of the different religions and says that it "behooves us to inquire what our attitude to other forms of belief than those of the western world is going to be."

> Seventy-five years ago the opinion was general among Christians that non-Christian religions were more or less the works of the Devil, or that scheming priests had invented these faiths in order to deceive the people and enslave them to priestly influence. Down to the time of rationalism, the Christian Church sponsored a view of the world to the effect that there was original perfection followed by imperfection. Popularly we owe much of this view to the Bible. . . .
>
> In recent years, however, there has developed a new and widespread appreciation of the values in ethnic faiths. More and more we are willing to believe that God has not left himself without witnesses among any people; that there has been a Light lighting every man coming into the world; and that this Light has shone in darkness. Such an attitude enables us to see that the non-Christian systems contain elements of truth, which should be conserved.

This is all good, and true, and open-minded. But the use to which Dr. Fleming would put it is indicated in the next sentence: "It has gradually dawned on the Christian constituency, both at home and abroad, that a continuance of the old approach to non-Christian peoples *would mean failure to modern missions.*" Dr. Fleming plainly sees the gulf toward which must tend any recognition of the merit, let alone the equality of other religions with the Christian, for he says:

> The danger in trying to combine religious conviction and religious open-mindedness is that one may replace one's own faith with a weak eclecticism. The ideal is to hold the two attitudes at the same time.

This endeavor to "halt betwixt two opinions," incompatible in their very nature, is the bane of "fundamentalist" and "modernist" alike. It is inherent, not only in the sects of any particular religion,

but in the very idea of "revealed religion" itself. There is no such thing as "Christian" open-mindedness.

## ATLANTIS ON A RISING CURVE

The progress of any idea through the general human mind is curiously like that of a fire through ever-green timber. It may creep for miles unseen through the forest duffel, only to spring violently into a roaring flame when a dense clump with low branches is encountered; the clump burned out, the flame subsides and the smoulder continues.

There has not been an idea, not a reform or revolution in history, which was truly new. Christianity presents itself, through our distorted histories, as a new and sudden "reform," whereas not an idea or symbol in it but can be found in the literature of the ages preceding it; the Reform and the Renaissance were both but the flare-up, under favorable conditions, of ideas held in the hidden minds of men for long centuries; every mechanical invention of note was foreshadowed in the secret writings of Leonardo DaVinci, Roger Bacon, and Father Kircher. At the self-same time when Columbus was set down as a lunatic for his "round-earth" theory, there were many, many in the world of his day who knew the truth, inherited from India through Pythagoras, the "Yavanacharya." And it is now fairly well known that the light of Theosophy was carried through the darkest period of the world's mental history by the Gnostics, Manicheeists, Catharists, Rosicrucians, and Alchemists, to say nothing of single individuals like Cagliostro, Paracelsus, Behmen, St. Germain, and others.

Atlantis, as a once great continent in a high state of civilization, has never perished from philosophical literature; in all probability, the scientific proofs of its existence now exceed those in favor of any accepted geographical theory. Nevertheless, the "animal descent" theory being the actual creed of the scientist, by which each and every discovery is tested for conformity, Atlantis has been set down as a myth, or reduced to the level of a mere pre-historic "land-bridge" existing in a state of nature before man was.

However, the tide of its recognition is rising faster than may be realized, although confused—as in the classical writers—with Lemuria, its more ancient Pacific prototype. There are many scientists of repute—to some of whom we have previously referred—boldly confessing faith in a historical Atlantis.

## A SEARCH FOR EVIDENCE

Now we have the "Blossom" expedition, in charge of Prof. Geo. F. Simmons, setting forth on a two year cruise to forty-five out-of-the-way islands in search of proof of this ancient land. The remarks of the interviewer—presumably at least in part inspired by Prof. Blossom—are as interesting in their way as the expedition itself.

If the statements of Pliny, ancient historian, and the theories held by many modern scientists are founded on fact, the answer to many riddles of history is to be found thousands of feet beneath the surface of the sea. Something like 10,000 years ago, according to legends, there existed an immense expanse of land just beyond the straits of Gibraltar, which was inhabited by a mighty race of peoples who had developed mechanics, science, and arts to a higher point than anywhere else in that day. While an attack against Greece was being prepared, an earthquake, accompanied by volcanic eruptions, took place, and the continent of Atlantis disappeared beneath the surface of the sea carrying with it every vestige of that once great nation. In addition to this evidence from books, it has been determined that the sea bottom in the neighborhood is volcanic and that eruptions are even now taking place.

## "Great But Calumniated Reputations"

Official Science never, under any conditions, admits error; every upsetting of a theory is "an advance in knowledge," "a further hypothesis necessitated by new facts." The history of science throughout has been one of stubborn resistance to fact and persecution of the proponents of fact; followed by an unwilling acceptance, then a claim of original discovery. An opponent of orthodox theories, while still in the minority, finds his name frequently before the public—pilloried; but after his idea has received general acceptance, his name is Oblivion.

So with Pliny and Herodotus; the latter especially, once called the "Father of History" was afterwards nicknamed the "Father of Lies." Why? *Because* he taught the existence of Atlantis. Ignatius Donnelly, who came as near mathematical proof of the existence of Atlantis as can be done by merely physical data, found his name anathema maranatha. Why? *Because his facts, every one copied from recognized scientific works,* point out Atlantis. Thus are the facts always judged by theories; a fact, innocent and even commendable when fitting into some preconceived frame, becomes heinous when it lends itself to an unorthodox theory. When the existence of Atlantis is accepted—as it will be—will credit be given to Herodotus and all the line of ancient philosophers who pointed out the *fact?* Hardly; it will be said the ancients *only guessed,* and the credit will duly be given to some modern scientist with a seemly proportion of the alphabet trailing his name.

When it is proven that the work of H. P. Blavatsky in truth and in hard, concrete reality, contains prevision of all the basic laws *discovered* since her time, will credit be given? Will one single law be named after her? *This prevision has been for some years so proven.* Where does the name of Blavatsky stand in science? Nowhere. Blind faith is blind faith, whether under the name of religion or science, whether attached to a hypothetical "god" or to the infallibility of modern science.

# THE HIGH ROAD

SUCH human concepts as those conveyed by the words "honesty" and "dishonesty," or "moral" and un-moral," have no validity with the Soul in any sense that we embodied souls give to them. The Soul sees things as they are, with direct and uncolored vision. Its integrity is complete. There is no consideration of honesty or morality in such seeing. Only as we "step down" this direct perception through the sheaths of the personality into the realms of relativity and attempt to evaluate it—only then do such concepts arise. We use them as measuring-sticks, gauged as to accuracy by the ever-changing standard of our own theories of measurement, and lose ourselves in the mazes of relative truth in consequence. Thus the worst *maya*—the only *maya* that there is for each of us—is the one we create for ourselves by the *Samvritisatya*, or phantasmagoria, in which we dwell. It has no validity outside of us, and the dissipation of its miasmic fog can be effected only by us. The very first step towards a clearance is the admission that our purblindness is self-created—not merely a lip-admission, but the deep and genuine one which follows honest recognition of facts. To perceive a fact implies no matter of "honesty" or "dishonesty;" but to act directly in the light of that perception assuredly *does*. There is something "sheer" in this conception; if we can sense it, we are already on the luminous road to Honesty.

Most of us are afraid to drive our vehicles on this narrow road. This fear is not due to the heavy traffic thereon, nor to the fact that there are no turn-outs. For it is a one-way road—the most completely safe in this or any world. Its elevation is the factor that disturbs us; there is a sheer precipice on either side of this narrow but royal highway, and if we are to negotiate it consistently we cannot think of ourselves nor of our machines during the passage—we have to concentrate upon our driving. Nor can we carry any passengers to converse or take counsel with. This road calls for self-forgetfulness and concentration, self-reliance and ignoring of side-issues. There must be a genuine "individualization" of the driver—an equilibrium or polarity. We are afraid of that.

Veracity is not complete while there is fear—cannot be. Man *is* a working deity, but no more than a clumsy and mischievous apprentice so long as fear has a place in his cluttered tool-box. Honesty casts out fear; with honesty its elimination is inevitable. For sheer, unadulterated honesty acts like a perfect searchlight—one sees and knows for what it is anything and everything the rays fall upon, and nobody with any courage at all is ever afraid of what he can *see!* The light itself is the Soul: the power to know, plus whatever of perfect knowledge it has acquired, the burnished

reflector. The very first object the light meets is the glass of the lamp—the personality, or acquired nature. If that is clear and clean and lucid, then whatever lies in front can be seen for what it is—undistorted. But if the glass is colored, muddied, scratched, loose, or out of focus, what possibility of a true sight of objects, or even the surface of the road to Honesty.

The very first step in preparation for the journey, then, is to provide a proper glass for the lamp. This means to be honest with *ourselves*. Every further step is implicit in this one, follows naturally on this one. Once taken, the journey itself is already under way we discover, and the mere ride over the highway itself is natural, and even exhilarating; we enjoy the rarefied atmosphere, and wonder how we could ever have found pleasure and a fleeting satisfaction in traveling the low-flung roads.

What is it to be honest with ourselves? *It is to gain knowledge;* not theories of what knowledge actually is! We think we can get it out of our books, and study them assiduously, and castigate ourselves because we cannot remember and quote them. Knowledge *is* the distillation of that information, but the still and the container are these wonderfully complex natures of ours; and the fire is ourselves, consuming the kindling-wood of our daily experiences—the sensations, thoughts and feelings we have about things—not the *things themselves,* let us understand. We fancy that knowledge is something remote, different, "special"—to be spoken to us by somebody else, who is perhaps encountered on some other plane of being, in a dream, or in what we call "meditation," or "in the astral". We imagine that our Soul, in the sense of a separate entity apart from us, will speak to us, or convey messages, symbolical and mysterious, to us. There are few ways and means within the imagination of mankind that we do not conjure up from time to time—and believe!

Knowledge *might* result from any of these circumstances. But can we think that we could advantage ourselves of any of these happenings, did they eventuate, on our present basis of thinking in regard to ourselves? Until we can take knowledge as a result of plain common-sense evaluation of daily events in this external world as they present themselves to our consciousness, how can we expect to understand inner "experiences," if we have any; or, having them, to do other than many another student quite as sincere as ourselves has done: fall victim to our own personal experience in psychology? Ourselves thus misled, what in turn more easy than to mislead others, to whom we have turned in haste to relate our "wonderful experiences," quite forgetful that nobody can take knowledge—if we believe it to be that—at second hand?

Knowledge is not something un-natural, weird, far-off, "psychic"; for us everyday human beings it is not anything like that at all. Knowledge is primarily our own perceptions of ourselves, in

the sense of true evaluations—seeing ourselves and our actions *as they are,* with the true underlying motives. If this be true, is it not clear that to be honest with ourselves is actually to gain knowledge?

For instance, here is a hard-working, sacrificing student—even one, let us say, who does not talk about it or call attention directly or indirectly to his overwhelming virtues—who believes with all his heart that he "makes Theosophy first." He studies, he attends meetings and classes, he shares in the conduct of these, he gives money, he tries to interest others, he arranges his affairs so as to enable him to devote as much time as possible to Theosophical work. His existence is one continuous round of Theosophical activity of some kind or another.

Everybody makes a picture of himself, to himself, so it is easy to fancy what kind of a presentment to his own consciousness this student has made—and how every added hour of study in books, every meeting, every least shred of effort in the one direction has served to limn that picture clearer to the raptured gaze of the responsible artist. The day will come to such an one when some common, ordinary experience—probably divergent from his established Theosophical routine—will jolt him out of his complacency.

An "experience" does not mean merely a happening, but ourselves in relation to that happening—how we look at it, how it affects us, as well as what we garner from it. This experience will start him in the perhaps uncomfortable process of self-examination. Old grooves of thought will be disrupted for the moment, old points of view temporarily abandoned, old senses of values jarred loose from their established foundations. If he is courageous and—yes, *fortunate*—our student will get right down to primary self-concepts, instead of probing hazily about for a few minutes, to promptly and satisfiedly fall asleep again. Then he will find his picture of himself, to himself, cracking and changing; that the glass of his searchlight was not the clear and pure transmitter that he thought it was. Circumstances, with their resulting mental processes, will show him that he does *not* "make Theosophy first," but that he makes *himself* first. *That is gaining and taking knowledge.* Instead of being cast down or overwhelmed by the discovery, he should be happy over it—not happy over the condition in which he has found himself, but *that he has found himself.* He has been jolted, as he thinks, into honesty; but the "discovery" really was the cumulation of all the efforts he has made up to its moment. Follows a dropping of pretence, to himself and hence to others. He moves on into a space where the sunshine lies and where he can really breathe. He moves ahead on the basis of what he *knows,* not on what he doesn't know or what other people know. He is now driving straight on the road of Honesty.

Honesty, through and through, is Perfect Knowledge. Monadic evolution is expansion of the knowledge, or sense, of Self. It is not an "outside" thing—never was, and never will be. It results from inner effort in evaluating "outside" things, together with the experience garnered from them. It is symbolized and realized by a series of progressive *awakenings*—accessions of honesty, which are the milestones on the road of Honesty. The first rift in our self-picture, cracked by some event that upsets us, is the primary awakening of the series. Others follow, for nobody can stand still. The Great Awakening is the sum of them all—the Consummation. It will inevitably arrive for the honest student; the first rift passed, he will have light enough to make and surmount others. And the "fearless Eternal" is in us all—every one. We are That.

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## Non-Reliance Upon Law

There is a curious belief universal in modern business life, that success depends partly upon blind chance and partly upon our personal ability to safeguard ourselves. Therefore when we embark upon an enterprise, we first build about ourselves a stone wall of precautions, then examine the wall carefully over and over for crevices needing chinking. Then after we have done our best, we lie awake nights wondering whether it was good enough.

Whereas all we need do is purify our motives; see that we take no gain at the expense of others. After that, do justice to our motives by using the best judgment in us, putting forth the best efforts of which we are capable, and then leave the rest to Karma.

If we then lose, what of it? It must have been due us, and do we not want to pay our debts as soon as possible?

Common experience shows that no man can safeguard himself by his own efforts; Nemesis strikes from directions least expected.

Why not then conform to Law in action, and leave results to That?

# LIVING THE HIGHER LIFE

"I have no desire for any other line of life; but by the time I had awakened to a knowledge of this life, I found myself involved by circumstances against which I do not rebel, but out of and through which, I am *determined* to work, neglecting no known duty to others."—*Letter from a Friend.*

THE "Dweller of the Threshold" which stares even advanced occultists in the face and often threatens to overwhelm them, and the ordeals of Chelaship or of probation for Chelaship, differ from each other only in degree. It may not be unprofitable to analyze this Dweller and those ordeals. For our present purpose, it is enough to state, that they are of a triune nature and depend upon these three relations: (1) To our nationality; (2) to our family; and (3) to ourselves. And every one of these three relations is due to the assertion of a portion of our own past Karma, that is to say, to its effects.

Why should we be born in a particular nation and in a particular family? Because of the effect of a particular set of our Karmic attractions, which assert themselves in that manner. I mean that one set of our past Karmas exhaust themselves in throwing us in our present incarnation amidst a particular nation, another set introducing us into a particular family; and a third set serving to differentiate or individualize us from all the other members of the nation or of the family. One of our Eastern proverbs says: "the five children of a family differ like the five fingers of a hand." Unless we look at this difference from this standpoint, it must always appear to us a riddle, a problem too difficult to solve, a mystery, in short, why children born of one family, while they have some traits common to all, should still appear to differ vastly from one another. What applies to the family applies also to the nation, of which families are but units; and also to mankind as a whole, of whom nations are but families or units. The only way to decide the great question of the age, whether the laws of nature are blind and material, or spiritual, intelligent and divine, is, it seems to me, to point out in connection with every subject, the absolutely intelligent and divine manner in which these laws act, and how they force us to realize the economy of nature. This is the only way by which we could become spiritual; and I would, once for all, call upon my co-workers for the cause, to realize at every step of their study, as far as possible, the Divine Intelligence thus manifesting itself. Otherwise, how much soever you might believe or take it for granted, that the forces that govern the universe are spiritual, the belief, however deep rooted it might appear, would be of little use to you when you have to pass through the ordeals of Chelaship; and then you are sure to succumb and

exclaim that the "Law is blind, unjust and cruel," especially when your selfishness and personality overwhelm you. When once a practical occultist and a learned philosopher met with, what seemed to him a "serious calamity and trial," in spite of himself he exclaimed to me frankly; "the law of Karma is surely blind, there is no God; what better proofs are needed?" So deep-rooted in human nature is infidelity and selfishness; no one need therefore to be sure of his own spiritual nature. No amount of lip learning will avail us in the hour of need. We have to study the law in all its aspects and assimilate to our highest consciousness,—that which is called by Du Prel supersensuous consciousness—all the data which go to prove and convince us that the Power is spiritual. Look around and see whether any two persons are absolutely identical, even for a time. How intelligent must be the power that ever strives to keep each and every one of us totally different *on the whole,* while, if analyzed, we possess some traits in common, even with the Negro, with whom we are remotely allied.

In this connection I shall refer you to a passage in the article on "Chelas and Lay Chelas" (vide column 1, page 11 of "Supplement to the Theosophist" for July, 1883);—"The Chela is not only called to face all latent evil propensities of his nature, but in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs * * * until the result is known." I shall only ask you to apply the same principle to your family relations affecting your present incarnation. Thus seven things are found to secure us a victory, or a sad, inglorious defeat in the mighty struggle known as the Dweller of the threshold and the ordeals of Chelaship:—(1) The evil propensities common to ourselves and to our family; (2) those common to ourself and our nation; (3) those common to ourself and to mankind in general, or better known as the weakness of human nature, the fruits of Adam's first transgression; (4 to 6) the noble qualities common to us and to these three; (7) the peculiar way in which the 6 sets of our past Karmas choose or are allowed to influence us now, or their effects in producing in us the present tendency. The adept alone can take the seventh or last mentioned item completely into his own hands; and every mortal who would, as I have since recently begun to reiterate, direct all his energies to the highest plane possible for him ("Desire always to attain the unattainable"—says the author of "Light on the Path"),—such a mortal too could more or less do the same thing as the adept, in so far as he acts up to the rule. Every Chela, and also those who have a desire to be Chelas even, as they suppose secretly, have to do with the first six propensities or influences.

The world is inclined—at least in this Kali Yuga (the Dark Age)—always to begin at the wrong end of anything and direct all

its faculties to the perception of effects and not of their causes. So the ideas of "renunciation," "asceticism" and of the "true feeling of universal Brotherhood" (or "mercy," as I call it, in accordance with South Indian Ethics), all of which are compatible with Gnanis, or the most exalted of Mahatmas, all these have come to be recognized by all our Theosophists, in general, as *the means* of progress for a beginner; while the real means of progress for us mortals—duties to our own families and to our own nation, or "kindness" and "patriotism" in the highest and ethical sense of the terms—are discarded. True, from the standpoint of a Jivanmukta, a true friend of humanity, these two Sadhanas are really "selfishness;" still, until we attain that exalted state, these two feelings should be made the ladders for raising ourselves, the means of not only getting ourselves rid of our family defects and natural idiosyncrasies, but also of strengthening in ourselves the noble qualities of our families and of our nation. Until we reach that ideal state where the blessed soul has to make neither good nor bad Karma, we must strive to be constantly doing "good" Karma, in order that we might become Karma-less (nish Karmis).

Let it not be understood at all, that I mean by "family duties" and "national duties," false attachments to the family or to the nation. Family duty consists not in sensuality or pleasure-hunting, but in cultivating and in elevating the emotional nature (the fourth principle), of ourselves and of our family; in being equally "kind," not only to the members of the family, but also to all creatures, and enjoying all such pleasures of the family life as are consistent with the acquirement of "wealth" (all the means necessary for the performance of Dharma or whole duty) according to the teachings of Valluvar, and in utilizing such pleasures and means for the performance of our duty to our nation. Patriotism consists similarly in theosophising our own nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation; in the enjoyment of the privileges* of the nation and using them as a means for the performance of *Dharma*. If family duties are taken due care of, our duties to the nation and to humanity would, to a great extent, take care of themselves unimpeded. Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy*, purifies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free our-

*I use this word "privilege" in its ethical sense; privileges are to the patriot what the "pleasures" are to the family life.

selves gradually from the bonds of ignorance common to all human beings.

The above assertions, might, at first sight, seem rather bold and untheosophical. But I should venture to state my conviction that the whole edifice of Aryan religions and Aryan philosophy is based upon these principles, and that, on a careful consideration of the subject, the great importance attached to household life (Grihasta ashrama) in that philosophy, would be fully borne out. To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Ráma, who, even after having become an *avatar-purusha,* came down amidst mortals and led a household life.

It has often been contended that the world has not progressed on *the path,* because *gnanis,* or Mahatmas, have dwindled in their number and greatness, and because it is Kali-Yuga, or the dark age, now. Such arguments are due to our mistaking the effects for the causes. The only way to prepare the way for the advent of a favorable Yuga and for the increase of the number and greatness of Mahatmas, is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state, that that is the duty of earnest Theosophists and real philanthropists.

Is it not conceded by all philanthropists that unselfish labors for humanity can alone relieve us from the ocean of Sainsara (Rebirth), develop our highest potentialities and help us to alchemise our human weakness? Applying the same principle to unselfish discharge of our family and national duties, my position becomes tenable. A Mahatma has, it appears, declared that He has still "patriotism." But He has not said nor would say, that He has still family "attachments." This proves that He has got out of the defects of the family to which He belongs, while He is only striving to get out of national defects, some of which at any rate cling to Him. A Buddha would say, that He has "mercy," but no "patriotism."

The only effectual way to get out of family defects is to discharge all our duty to our family before leaving it, as ascetics, or before we die. Blessed is he* who, in each of his incarnations, *then and there,* gets rid of the defects of the family into which he is ushered, thereby converts those defects in his parents, brothers

*This is the man to be in the family and not of the family like the water on the lotus leaf, making only the good traits of the family the seat of his higher self.

and sisters, into noble qualities, thus strengthening and developing the good qualities both of himself and of his family, then strives to be born in the same family again and again, until he himself becomes a Buddha and assists his family to become a family fit for a Buddha to be born into, while he becomes the cream of all the noble qualities of the family without being tainted with its idiosyncrasies. A Dugpa (Black Magician) is frequently born in the same family and becomes the cream of all its evil propensities. Here again is the operation of the sublime and divinely intelligent law of universal and natural economy asserting itself. This is beautifully allegorized in the story of a Jivanmukta churning out of the ocean, the elixir of life and leaving the *visha* (the poison, all the evil propensities) for the Dugpas. This is one of the meanings of the allegory. Avoiding all personalities and questionable facts, I shall rely solely upon our Puranas and scriptures to prove that in every family where Adepts and Gnanis are (or choose to be) frequently born, often Dugpas are also born, as a matter of course. Krishna was the greatest of Gnanis and his uncle Kansa (for our present purpose) was a terrible Dugpa. The five Pandavas had a hundred wicked cousins, the Kauravas. Devas and the whole brood of wicked Asuras were born of the same parent. *Vibhishana* had for his brother, *Ravana* the prince of Dugpas; so had the good Sugriva a brother like Vali. Prahlada had a monster for his father.

Take the case of one who has not done all his duty to his family, before he dies, or before he takes the vows of renunciation and becomes an ascetic. Such ascetics find themselves attracted by the family defects and selfishness of themselves (which hitherto perhaps lay more or less dormant and now become kindled and awakened by the selfishness of the relatives) and are disturbed in the performance of the duties of their new order or *Ashrama*, however unselfish their relatives might have been "unconsciously" or unintentionally. In spite of themselves these relatives arrest the progress of the ascetics in whom the family defects become thus strengthened and developed. Such is the mysterious law of attraction. This man must be born again (1) either in the same family, with the family defects strengthened, both in himself and in his family; (2) or in another family. In the first case, the noble qualities of the family are not strengthened and therefore gradually disappear both from him and from the family. In the second case, he becomes an undutiful son, brother or husband, in his new family, firstly because of the natural law of repetition, which, with the terrible Karmic interest, strengthens the tendency in him to disregard duty; secondly because of the "counter family attractions" (or repulsions). Let not this unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency would confine its havoc to family traits (good and evil) and to family duties

alone. It would extend itself in all directions, wherever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his highest nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities. Any evil or noble element of human nature converts itself, under "favorable" conditions into any other element however apparently remote. The conditions are there ready wherever the element is strong; where there is a will there is a way. Performance of family duties therefore develops patriotism and mercy.

I do not at all mean to say that the effects of Karma *always* assert themselves in the same shape or form; but they often might and do. Nor do I mean the affinities above stated, blossom and ripen in the incarnation immediately succeeding; they might develop ten or even one hundred incarnations after; but in such a case, the Karma only accumulates enormous interest. The affinities might not develop *at the same time* in both him and her, who was once his wife; if they did at the same time, the account could be easily settled,—otherwise, woe to him and to her! Supposing that the attractions for him are developed in her, while attachments for her are not developed in him at the same time; the result might be, that she pines and languishes for him, sends her poisonous darts consciously or "unconsciously" against him; if these arrows do not kindle the corresponding nature in him, for the time being they frustrate his achievements in other directions. Supposing by the time the affinities in him are developed, he becomes an initiate and she becomes, (let us suppose) his pupil (male or female). If at the time the pupil's affinities have become converted into devotion for the initiate, the latter becomes blinded in his philanthropic work and noble duties of a sage, and commits, through the infatuation of a love for the pupil, serious blunders, which result in a catastrophe to both of them and to humanity: and both the pupil and the initiate fall down and have to mount their rugged pathway again with increased difficulties in their way.

Once, in an age and in a country, when and where household life continues to be ideal, one single wretch commits the first act of transgression by impetuously rushing into the circle of ascetics, or by dying before wholly discharging his duty to his family, the natural result is that both himself, his family, and his nation, become thereby seriously affected. The Akasa* becomes affected by the impulse to transgress in this direction; this impulse forces itself gradually (with accumulated interest, redoubled force) upon others; the ignoble example becomes precedent; other cases of a like nature follow in quick succession. In course of time, (just when a sad

*The Ether, the Astral Light.—[Ed. *Path.*]

descending cycle begins, such is the divine intelligence of the law that economizes energies and makes things fit it) the leading of the ideal family life becomes almost impossible and very rare; the whole community is thus ruined. Learned and great adepts retire to other spheres (where there then is an ascending cycle) and leave the nation to be swallowed by a cataclysm after ages of degradation and vice.

Let us now reverse this case, and suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then, as naturally as in the preceding case, the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle; Gnanis bless the noble man and come down from other unfavorable spheres, where descending cycles begin to dawn.

Now it may be easy to understand why Chelas and lay Chelas (who have not yet thrown off their family defects and thus become the cream of their family's good qualities) are told to be careful lest they become Dugpas (Black Magicians).

I will ask you to apply the same kinds of arguments to the necessity for performing (and the failure to perform) our duties to our nation and to mankind. You can see that the phenomena of heresy, downfall of religions, rise of new religions, the birth in Europe of a Max Müller, who expatiates upon the greatness of the Vedic philosophy, and of Bradlaughs and other infidel sons of Christian parents—all these are due to the fact (and also to other causes), that the individuals concerned had not in some one or other of their past incarnations, done their duty to the nations (or religions), to which they respectively belonged. A study of the times when and in the manner in which the traits of these men are brought into play should be profitable in several ways. Extending the analogy, it may be said that heartlessness, murder, cannibalism, etc., are due to failure to discharge, in past incarnations, one's duty to humanity (that is to one's self).

In conclusion it might be added that the most important element in the "Dweller of the Threshold," and in the ordeals of Chelaship, is family defects, which ought to be *first* "conquered;" then in order come national defects and the "diseases of the flesh" in general. Though all these three have to be got rid of simultaneously as far as possible, and all the three kinds of duties performed, still beginners should pay more attention to the first than to the second, and more to the second than to the third, and none of these neglected.

In those happy Aryan ages, when Dharma was known and performed fully, those men and women who did not marry, remained in the family for performing their family duties and led a strictly ascetical and Vedantic life as Brahmacharis and Kannikas (or vir-

gins). Those alone married, who were in every way qualified for leading a grihasta (household) life. Marriage was in those days a sacred and religious contract, and not at all a means of gratifying selfish desires and animal passions. These marriages were of two kinds: (1) Those who married for the express purpose of assisting each other (husband and wife) in their determination to lead a higher life, in fulfilling their family duties, in enjoying all pleasures enjoined for such a life and thereby acquiring the means for attaining the qualifications for higher ashrama of renunciation (Sannyása), and, above all, for giving the world the benefit of children, who would become gnanis and work for humanity. Such a husband and wife might be regarded as not having in their previous incarnations been able enough to become ripe for Chelaship. (2) Those who had, in their past incarnations already fitted themselves completely for entering the sanctuary of Occultism and gnana marga (path of wisdom). One of them, the Pati (the master or "husband") was the Guru who had advanced far higher than his Patni (co-worker or pupil or "wife"). As soon as the alliance between them was made, these retired into the forest to lead the life of celibacy and practical Occultism. But, before so retiring, they had invariably promised to their parents and other members of their family to assist and elevate them even from a distance and offered to periodically adjust* the inner life of all the relatives. I quote the language generally used in making such promise:—"Whenever mother, father, sister and brothers, any of you think of me in your hour of need, wherever or whatever I may be, I solemnly promise to lend you a helping hand."

Needless to say, that such vows were conscientiously kept, and that those who were not really able to do so never made such promises nor retired from the side of their family, but chose to belong to the first class of married people. The second class of persons who thus retired into the forest and became hermits, were called Vanaprasthas. They always obtained the full consent** of their near relatives and renounced "pleasures" and material prosperity (money making, etc.).

The fourth highest order of life was complete renunciation (Sannyasis). These were the blessed few who had, then and there, in each incarnation, got out of family defects. Only those *were* admitted into this order whom defects of no family could affect. Long before their admission into this order, they had, by fulfilling

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*I use the word in the peculiar sense which I have already attached to it.

**"Full consent" including the consent of all their various consciousnesses. If the Patin or Pati saw, and they ought to be able to see, that even in one of the consciousnesses of any of their near relatives there lurked a latent spark of hesitation to consent or of unwillingness, then the pair unselfishly gave up their determination to become Vanaprasthas and remained with the family until the proper time came.

family duties, successively, incarnation after incarnation gone far beyond the reach of family defects. Brahmacharis and Kannikas could, after they had discharged family duties, become Sannyasis. All except those belonging to the second order of life, were called upon and did take a vow to give up one or more of their dearest and strongest defects.

Such, my friends, were the Laws of Manu. If any of you could establish a community on a better foundation, I should be happy to give up my allegiance to the great Sage, Saviour, and Legislator. As every Manu establishes the same Manava Dharma again and again, and as the Manus are higher than Buddha and other founders of religions, I should call upon you to pay all possible attention to this subject. Manu is higher, because he overshadows a Buddha.

I must request the readers, to study every word and the whole of this paper (if it deserves to be so called) and not tear it piece-meal or interpret passages and phrases in it, as they please. I must add, that by "family duties" I do not at all mean sacrificing your duty or conviction and Truth, to gratify the whims or selfish nature or sectarian views of any of your "relatives." But I use the expression "family duties" in a peculiar sense, namely "that course and *only that course* of action, speech and thoughts by which you can not only get rid of your family defects in this very incarnation, but also strengthen in yourself all the noble qualities of your family, and which will at the same time enable your relatives (parents, brothers, sisters, wife, children, etc.,) also to get rid of *the same* defects and strengthen in themselves *the same* good qualities—so that you might be born again and again in the same family." "Patriotism" is used in a similar manner; and the article "Elixir of Life" (see *Theosophist*) should be read in the light of this paper.

The question is asked, "Has the dweller of the threshold an objective form; upon what does its objective form depend; does it always appear to every one in the same form as it did to Glyndon in Bulwer's story?"

It is objective to those who have gone very far.

It depends upon (1) a certain thing I shall not here name; (2) the stage of development to which the chela or occultist has attained or is near attaining; (3) the mode of regarding elementals and the Dweller, peculiar to the chela or occultist, to his family and to his nation, or rather to the national and family legends or religion; (4) which form, more or less monstrous or incongruous, would be most frightful and overpowering to him at the critical period. Subject to the above four conditions, the Dweller assumes a form according to the manner in which the chela or occultist *has or has not fulfilled his threefold duties*, and according to the manner in which the sevenfold elements of the Dweller assert themselves upon him. The better he has fulfilled the threefold duties,

the less does the Dweller affect him. Of course the form is not necessarily the same for every one.

Why did the Dweller appear to Glyndon's sister, who was not undergoing probation, and why the same form?

Because she was sympathetic and sensitive enough. The principle involved in this case is the same as in obsession.

The Dweller might either be but one elemental, or a group or several groups of elementals assuming one collective form. It is one elemental, when the crisis comes at the very commencement of the chela's or occultist's attempt to elevate his lower nature. This is the case when he has the least (Karmic) stamina for the "uphill path." The later on his path is waylaid the more numerous are the elementals of which the Dweller is composed.

It need not be imagined that this appearance or influence confronts the chela only once until he reaches the first initiation, and an initiate only once during the interval between two initiations. It appears as often as the stock of his Karmic stamina falls below the minimum limit.

By Karmic stamina is meant the *phala* (effect or fruit) of past unselfish, good Karma that has become ripened. Though the occultist might have an immense quantity of past unselfish good Karma stored up, still, if during his crisis there be not a sufficient number of present unselfish good thoughts to ripen a sufficient portion of that quantity, he finds himself destitute of the necessary stock of stamina. Few are they who have already laid up a good quantity of unselfish good Karma; and fewer still are they who have the requisite degree of unselfish and spiritual nature during the period of trial; and there are still fewer who would not rush for further Yoga development, without having all the requisite means.

When not qualified fully for it, we ought to and could go on developing ourselves in the ordinary way, and try to secure the necessary means by leading an unselfish life and setting an example to others, and this is the stage of nearly all ordinary Theosophists. They, in common with all their fellows, are influenced by a "Dweller," which is the effect upon them of their own, their family, and national defects; and although they may never, in this life, see objectively any such form, the influence is still there, and is commonly recognized as "bad inclinations and discouraging thoughts."

Seek then, to live the Higher life by beginning now to purify your thoughts by good deeds, and by right speech.

MURDHNA JOTI.

("Murdhna Joti" was one of the pen-names of William Q. Judge. This article was first published by him in his *Path*, Volume I, July and August, 1886. For the greater convenience and help of present-day students, we have reprinted it as a whole in the one issue.—EDITORS.)

# A LOST CHAPTER IN SCIENCE

Over the gateway of Century I of our era, the ominous words "the KARMA OF ISRAEL," fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannatha—Bigotry and Materialism. (*S. D.*, 1888.)

Science, dimly perceiving the truth, may find Bacteria and other infinitesmals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the smallest infusoria. (*Ibid.*)

The Archaeus is of a magnetic nature, and *attracts* or *repels* other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates (within) and around him like a luminous sphere (aura) and it may be made to act at a distance. *It may poison the essence of life* (blood) and cause diseases, or it may purify it after it has been made impure, and restore the health. (*Ibid., quoting from Paracelsus.*)

THAT throughout the course of history there have been gigantic religious delusions, affecting thousands or millions of people for great lengths of time, will be denied by no one. That such delusions are extant today, will be denied by no one; on the contrary, every religionist can point to every conflicting belief in confirmation!

That equally monstrous, ridiculous, and disastrous delusions have existed in science, and especially in medicine, such as the bleeding craze which caused the death of George Washington and untold thousands of lesser persons, can be denied by no man of medicine, though discreetly passed over by him.

But it is always easy, in the cold light of unconcern for the "dead" past, to see and sneer at olden errors. On the other hand, if the suggestion is made that moderns are or may be under equally great and dangerous illusions, woe unto that bold heretic! For the rate of change of human nature, like its progress toward freedom from delusions, is scarcely measurable over a million years' span. And if a widespread delusion is propagated by doctrines inculcated in the young from generation to generation without reëxamination, without consideration of opposing facts or theories, bolstered by personal interest, by reluctance to admit disastrous error, and under pressure from great mundane interests, reënforced by a universal vanity of "scientific infallibility," the lover of truth can do nothing but state the truth for the benefit of minds disillusioned by personal

experience or karmically clear of illusions, and patiently wait the working out of the truth with its accompanying miseries.

Delusions like this are legion; we deal with one which is of special interest to the Theosophist as an example of how an infinitesimal divergence from the truth, followed out in a straight line, ultimately becomes its antithesis; also of how a yielding to "authority," to bombast and brag, to the easy and simple belief unsubstantiated by fact, rather than to the difficult and complex which *is* so substantiated, bear their infallible fruits; and not least, of how that lack of moral basis which permits a belief that the end justifies the means, that the weak should suffer for the strong, leads from error to error until a morass of utter darkness is reached, while the farther the victim goes, the more is he convinced of the rightness of his course.

The medical world is deeply gratful to Louis Pasteur, and with reason; for it owes him a public prestige comparable only to that of the old-time priesthoods, great financial benefits, and a convenient and simple theory of disease which necessitates no toilsome research, and, more important, no admission of a "vital principle"—that bugbear of orthodox science. The Theosophist, to whom so many of the methods of modern science originated or sponsored by Pasteur are fallacious, dangerous, or abhorrent, has, however, special reason to examine this god for clay feet. Whereupon, behind the flamboyant and pretentious figure of this modern idol, appears another linked thereto in a peculiar relationship; in some respects like pupil and master, but overwhelmingly like parasite and host—Professor Antoine Bëchamp.*

Examination of the original documents and experiments proves absolutely that of the three discoveries upon which the fame of Pasteur was based—the nature of fermentation, the cause of the grape blight of the times, and the cause and cure of the silk worm disease—Bëchamp was the originator, and Pasteur the imitator and plagiarist, who never fully understood the theories for which he was famed, until his dying day, and who capped a long series of plagiarisms, corruptions, and false speculations by actual hatred and persecution of his benefactor.

Pasteur was a keen and clever man of affairs, endowed with diplomatic talent *par excellence;* and in modern days would have stood at the top of the advertising profession. Bëchamp was reticent and retiring; his sole interest discovery of the truth, and he never published a result or conclusion until rechecked and verified by all available means.

Pasteur's absorbing interest as betrayed by his letters, conversations, and acts, was the name and fame of Pasteur; and he cannot

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*"Bëchamp or Pasteur?" Covici-McGee, Chicago.

be justly absolved of even more mundane motives. Bëchamp said nothing of any discovery until verified, never speculated or spoke of the future; Pasteur's correspondence was filled with what he had done, was doing, and was going to do; thus preparing the scientific world to expect great things of him, and forestalling in great measure any tendency toward critical examination of his work. Likewise, Pasteur at an early date cleverly captured the patronage of Napoleon III; an advantage which did more for him than was accomplished by all the great and solid learning of Bëchamp, insofar as personal advance was concerned. Likewise, Pasteur cleverly side-stepped the clerical persecution which hampered Bëchamp so much of his life.

We are dealing here chiefly with the theories originated by these two men; but to those who have leisure, a study of the history of this curious and complicated episode in science cannot fail to be profitable, both humanly and scientifically.

The basic theory of Bëchamp in regard to bacteria and disease held that while bacteria are often air-borne and communicable, the real and serious causes of disease are to be looked for in the upsetting of the functions of the infinitesimal lives of the body cells; lives, which when set on wrong courses, prey upon and disturb the functions of their brothers, in some cases evolving into bacteria as known to science. The origin of disease is thus due basically to wrong living of one kind or another, and not to infection from without; the presence of germs is accounted for by the evolution above mentioned, by diseased areas forming breeding grounds for germs casually, but heretofore harmlessly present in the body, and by germs crowding to favorable areas.

His theory of death is basically Theosophic; the disintegration of the body is merely the disaggregation of myriads of tiny lives seeking their own course; as he said: "Nothing is the prey of death; all is the prey of life!"

Another Theosophic doctrine promulgated by him stated that the "microzymes," the tiny living constituents of the cell, were of different classes according to the functions of the cell, and that displacement of such microzymes from their proper functions could result only in trouble. Obviously, therefore, vaccination and serumization are fallacious and disastrous, if Bëchamp is right, and as history has proven. It was a sorry day when medicine resorted to vivisection; for germs inserted by force in the body of an animal produced a form of disease more or less like that with which the germs were associated in the human. From this it was deduced that all diseases were caused by specific germs; and upon this fallacy the profitable vogue of vaccines and serums was built by Pasteur. His early disastrous experiments in Russia and Italy, and the adroitness with which he side-stepped and covered up the results,

seem to have formed a keynote for the tactics of vivisectors and vaccinationists ever since; with the result that, except in some countries like England, which have at last learned by experience, the race has been in the course of having its blood slowly poisoned and its health destroyed—the Karma of preying upon the helplessness of animals for the purpose of evading the consequences of personal misconduct, past or present.

The medical world of Pasteur's day had some excuse for falling victim to the germ theory as now held, even though it had none for ignoring Bëchamp; that of today has none, for it not only has before it the contradictions which have arisen therein, but also has scientific proof of the actual existence of the "aura," and its vital relationship to states of health.

As a matter of fact, it is doubtful whether any disease is ever communicated to a healthy person by germs; the real causes are auric infection as stated by Paracelsus, made possible by Karmic weaknesses of the aura and astral body of the victim—weaknesses caused by past misdeeds; introduction into the system of putrid or morbid matter of various kinds, including vaccines and serums; self-indulgence, especially overeating and other bad habits; and to no slight degree mental suggestion in the form of dwelling on germ infection, fear of diseases inculcated in youth by the medical profession, etc.

Let surroundings be kept clean, self-control exercised, the blood kept pure, and above all the mind filled with the tranquillity obtainable only from selfless living and a refusal to dwell upon or worry about personal affairs, and there need be no fear of germs or diseases, after those due to old mental deposits have been precipitated and lived through.

An easy and lazy acceptance of bluster and pretension; a preference for the shallow and simple over the deep and difficult; desire for short-cuts to health necessitating no personal sacrifice; interests of finance and prestige; unhesitating willingness to torture the helpless for personal benefit: all these form links in the black Karmic chain which has led doctor and layman alike along an easy road to the present state of universally degenerating health and increasing physical and mental troubles.

*Karma never fails:* whatever be the conspiracies of silence, whatever the temporary illusions of success, whatever the apparent delays in the fall of the sword, every selfish and cruel act and thought, every vain overestimate of personal wisdom, every clinging to beloved but exploded beliefs, every indolence in seeking the truth, must and will dog its author through the years and ages until the time and place arrive to strike.

So it was in Atlantis and Lemuria; so it is at this hour.

# AMONG FRIENDS

"FOR a vacationing person, Captain, you look a trifle below par," said Mother sympathetically, as her eye caught a certain "misery" in Captain Blunt's form stretched out lazily on the warm pine needles, where Our Friends gather after luncheon these summer months.

Captain Blunt yawned widely and unashamedly. "You are too observant for anything, Mother," he drawled, "and too good to a self-constituted drone. I just had a bad night last night, that's all—dreamed a string of strange and tiring absurdities all night long."

"Direct result of your 'absurdities' all day yesterday," remarked Doctor crisply; for he and the Captain have many a scientific tussle, agreeing in essentials but having the nicest time in the world at sparring over the details.

The Captain refused to be drawn into battle, merely lifting an arm in token of surrender, waving it lazily, to let it fall with a thump on the soft brown carpet.

"Better read what H.P.B. says about dreams in that wonderful Appendix to *Transactions,*" said Mr. Browser. "Then they won't seem so much like 'absurdities' perhaps."

"Dr. Browser, I've just finished reading four million and some books, Sir, and they're all like dreams to me at this minute," moaned the Captain, grabbing desperately at the pine needles and rolling his long body from side to side.

"The boy has mental indigestion from over-reading," chuckled the Judge, "no wonder he dreams dreams. But dreams are queer things," he continued more soberly. "If you boys and girls want me to, and will never bring it up against me, I'll tell you an interesting story of a dream that was told to me by a lawyer recently. He couldn't understand it—nor could I explain it to him fully, since he had no philosophy. But to us, students of the great psychology of life and dreams and death, it confirms some phases of our teaching. And also it provides encouragement. Let's call it a perfect example of a common experience—for that is what it really is."

"What was the name of that convenient lawyer, Judge?" asked Doctor mockingly—to be promptly and effectively "sshed" into silence by Mother.

"If you're going to try to hang this on me, I won't tell it," protested the Judge warningly. Whereupon, being assured of the good faith and perfect innocence of everybody concerned, including Doctor, he began:

"Here is the way he told it: 'When I was a boy of high school age I had quite a turn for mathematics. Algebraic equations possessed a perfect fascination for me, and I became quite an expert at

working them out. In fact, as time went on during one term of the 'academy' which I attended, I began to attack the problems printed in the back of the old algebra book we used in class—the intricate, involved and difficult 'examples'—and as the months passed, solved them all, except a single one, which try as I would I was unable to work out.

" 'My pride was touched and the solution of that problem became a perfect obsession with me; I spent evening after evening working on it, but the answer simply would not emerge. Finally, I had to admit my inability, and took the matter up with the mathematics teacher—who laughed heartily at my discomfiture. It appeared that this particular equation was a "trick problem" or "puzzle" which he said actually *could* not be solved, as not enough factors were given in its statement to permit solution by anybody.

" 'Of course, having the utmost confidence in the teacher's knowledge, I took his word for it, and gave the problem up; and I went to bed that night for the first time in many days with my mind free of that problem. During the night I dreamed the solution—saw just exactly how the figures looked—and when I got up next morning, sat down immediately and worked the answer out on paper. That "puzzle" was as easy as one-two-three now—and it was a surprised and almost incredulous teacher to whom I showed my proved and tested figures next day.'

"Well, there's the dream," concluded the Judge. "What do you make of it?"

"Higher Manas at work," said the Captain promptly.

"That may be quite true, Captain, but your expression provides no rationale," remarked Pilgrim thoughtfully. "What do you make of it yourself, Judge?"

The latter was silent for a few minutes. "So many elements in it," he said musingly, "to me it represents one of the most helpful and encouraging incidents I ever experienced. Undoubtedly it was Higher Manas at work—but this permanent individuality of ours is at work all the time, yet we seem unable for the most part to bring its knowledge and perception through into the physical waking brain, so we can use it. Every night of our lives, during the sleep of the body, we pass into these egoic states of our own nature—to wake up in the body next morning none the wiser. Or if we have a dream, other than those of the ordinary and badly mixed types, we bring it through so fragmentarily that a 'feeling' is about all we sense of it. That is helpful, of course, but nothing at all to what we might have—as the experience of this dreaming boy is bound to suggest.

"Consider the facts in this case: *First,* he had done all he knew how to do to find a solution; had thought and worked assiduously and persistently for a long time—and had done it himself, without

asking aid or expecting somebody else to solve his problem for him. *Second, after* this process he went to the one who, of all others within his sphere of activity, should have been able to give direction, and asked for it in a proper way. *Third,* it was an impersonal and abstract matter—not relating to some advantage or disadvantage which pertained to the personality. *Fourth,* his motive was pure—he wasn't trying to 'beat' some other boy to the solution; there was no personal advantage whatever at stake—no selfishness—but merely a determination to work something out in the region of pure abstractions. *Fifth,* he had given up all worrying over the solution.

"To my mind," continued the Judge, "these are the determining factors which made the brain porous to, or receptive of, the knowledge and perceptions of the Higher Mind when this boy woke up that morning. Instead of coming through not at all, or broken up like sand through a sieve, the memory of what had occurred during the deep sleep of the body was impressed uncolored upon the waking brain—all 'shaped' as that was—and thus fully impressible—to the image of the problem it had considered so long. He 'dreamed' it complete; but nothing else 'came through,' for the reason that he was not 'open' to it."

"Of course, he wasn't 'open' to anything else," nodded Pilgrim, "because his trend of thinking during the waking day was strictly personal, except in this one impersonal matter with which his determined and brooding thought was engaged."

"But that was 'opening' enough for the matter in hand; he got what he needed," said Doctor.

"What an application we students of Theosophy might make from this boy's experience," remarked Mother. "No wonder, Judge, you found it 'one of the most helpful and encouraging incidents' you ever met. We all want knowledge, and try for it in every way our human nature suggests. We study assiduously, secure much assorted information out of books—and find it is not *knowledge.* Then we study life, our own and the lives about us—and thus acquire some bits of knowledge, but find it very fragmentary and not *complete.* Then we are so apt to become discouraged, and wonder why the oracles do not speak, or the Gods descend, or why our own nature does not open up so that we can see and take knowledge direct and uncontaminated from within. We wake up in the morning 'none the wiser,' as you say—year in and year out.

"What wouldn't we give to solve our problems," she continued, "as this boy did. We forget that the Higher Nature is not personal, so we continue to view all our problems in the most personal way, to identify ourselves with them and worry ourselves over them until we are half sick with fear or anxiety. We are thinking of *ourselves,* rather than the problems. That is why our 'solutions'

are so faulty and partial. If we would just drop the 'me' part of them, thus making each problem an abstract, impersonal matter, then the true solution would be found."

"Yes, and we are lazy and not self-reliant," sighed Captain Blunt. "Yet we feel puzzled and aggrieved that the Soul does not speak. Instead of digging and working and thinking to the very limit of our powers in order to find our own solutions for ourselves, we give up after a few trials—and ask somebody else to do our thinking for us—the very opposite of H.P.B.'s injunction that the student should try to stand on his own feet, and ask no question until he has repeatedly done his utmost to find his own answer first."

"Isn't that so!" confirmed Mr. Browser. "Nobody knows how much ability he has until he has tested it by pushing it to the limit, nor how much he knows until he has drawn upon the storehouse of his knowledge to the utmost degree."

"And how mixed are our motives!" said Doctor wryly. "We want our problems solved in order that *we* shall benefit—not that the problem itself may be solved, to the benefit of all concerned."

"Well, the dream—or rather, your analysis of it, Judge, does give the formula," said Pilgrim, "and almost everybody can confirm it in his own experience; for there is hardly a thoughtful, observant person who has not at some time or another had a similar class of dream. The experience itself is reasonably common, but we do not understand its rationale, and so fail to get from it what might be had."

Thus started a serious consideration of *Jagrata, Swapna* and *Sushupti,* as the old mother-tongue names them: waking, dreaming and dreamless sleep. Also of the tendencies of the race-mind, of which all students are in some degree representative—and the way to correct them. Anybody can do it, if he wants to strongly enough. Efforts always bring results.

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## The "Sunday Question"

The whole Sunday-question resolves itself into the demand to know whether it is in any degree right, or in accordance with divine law, that man should be so devoted to selfish toil, during the week, as to have virtually no time or strength left for prayer (*i.e.*) meditation) during the six days, and whether, therefore, it is right that the seventh day or Sunday should be set apart for it. All depends upon whether doing one's duty in the state of life to which one is called, is "doing," or not doing, "all to the glory of God." We think that work is prayer and if so, the devotion of Sunday to innocent pleasure is really making it a day of rest.—*H.P.B.*

# READ, MARK AND INWARDLY DIGEST

DAILY newspapers in ever enlarging sizes are issued every morn and afternoon; the number of weeklies is on the increase; monthlies, many of them bulky, continue their heavy task. Leaflets, pamphlets, brochures, books, and series of volumes are published in quantities which are bewildering to an interested observer. It is considered a mark of good-breeding in one to be familiar with what is in the "principal papers and periodicals of the day." People's reading is guided by the circle in which they move. The necessity of keeping up with what is going on is strongly felt and readily acknowledged, with the result that each tries to pull along with the throng by pushing and being pushed. Very few ask—"whither?" What to read and why is not determined in the light of its value and utility to the minds or morals, but in terms of how one's neighbors, acquaintances and friends will judge one's smartness or up-to-dateness. Therefore reviews serve for books; contributions in periodicals teach philosophies; and masterpieces of literature are known by a visit to the cinema! The energies required for thought are expanded in speech—on small talk, on shop talk, on smart talk.

> To talk of many things
> Of shoes—and ships—and sealing wax—
> Of cabbages—and kings—
> And why the sea is boiling hot—
> And whether pigs have wings.

Students of Theosophy who are earnest in their desire to serve their fellow-men have here a problem. In meeting new people in diverse walks of life and in endeavoring to present to them our viewpoints it is quite necessary that we see and understand theirs. Often our very "ignorance" of hundreds of works of fiction, and scores of interesting tid-bits, etc., can be advantageously utilized by an adequate use of the contents of the article we reprint below. Instead of saying and repeating till we look ridiculous in the eyes of strangers that we do not know, it is an excellent opportunity to explain why we prefer to be in "ignorance" about what to them is knowledge. If we are tactful and protect ourselves against the sin of self-righteousness we can render good service in drawing attention to the modern craze of skipping called reading so injurious to mental growth and moral equipoise. But to achieve our purpose we ought to be in the strong position of being familiar with what is truly worth while going on in the world. To discard the useless is easy but to acquire the knowledge of the beneficial is difficult. As there are some things in modern culture which *are* truly Theoso-

phical, indicating them to those whom we are contacting is a great help indeed. With that in mind we request our readers to peruse what *William Brehon* (W.Q.J.) had to say in *The Path* of June, 1890.

## Much Reading, Little Thought

The wise man sagely said that of making books there is no end. If true in his day, it is the same now. Among members of the Theosophical Society the defects are widespread, of reading too many of the ever coming books and too little thought upon the matter read. Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that will be exactly and wholly comprehended by every reader, and authors in theosophic literature are only, in fact, trying to present their own particular understanding of old doctrines which the readers would do much better with if they devoted more time to thinking them out for themselves.

In the field of every day books there is so much light reading that e superficial habit of skimming is plainly everywhere apparent, d it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in r particular field, that, if I had a youth to train in that depart- nt, I should confine him to the *Bhagavad-Gita*, the *Upanishads*, d the *Secret Doctrine* for a very long time, until he was able to ake books for himself out of those, and to apply the principles und in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant vari- of new theosophical dishes will go on reading all that appears, t the others who are in earnest, who know that we are here to arn and not solely for our pleasure, are beginning to see that a ew books well read, well analysed, and thoroughly digested are etter than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

# WHERE SHALL WE FIND GOD?

IN our search for that unknown God which we instinctively feel must be *somewhere,* but where, we know not, we look anywhere but where He may be found. At those rare times when a man gives thought to Deity, he regards It as a *Being* somewhere else, some other time; not as a living Presence in the heart of man himself, so strongly race ideas hold all men in sway. The idea of a far-off God is engendered by teachings and by the example set in the lives of those we have been pleased to call our teachers, but who themselves are as ignorant as the taught as to where God may be found.

How can God be afar off? If He is a being, then we and all other beings must be outside of God. If God is one thing and we another, then all beings are not God, but apart from Him. If they are outside Him, how can they ever know anything of Him except from the outside? If God is a *Being,* however vast or powerful He may be, He must be finite, conditioned, limited, for He cannot be omnipresent. Such a being, however powerful in knowledge and beneficence, in range and reach of action, could not be fundamental; could be known to us only by hearsay, by testimony at second hand. Unless we set aside the concept that the Deity is a *being* of any kind, it is plain that the Deity must in the very nature of things remain to us forever unknown and unfound.

Let us take another view. Whatever we are and whatever we may think of ourselves or of Nature, the nearest, the most familiar, the most intimate thing that can possibly be for us is our life. Yet, we are so acidulated by the sense of separateness induced by the conception of God as a being outside us and far off from us that even when we think of ourselves we make a division; when we say "our life," we imply that our *life* is one thing and *we* are something else. To say "I" is simply to speak of the life here present which is myself; there is *identity* between "me" and my life. To grasp that idea is to have made a distinct approach to the Unknown God —unknown, only because of our ignorance of our own real, true natures.

If we broaden our view of that Life which is in each one of us, can we not see that the Life in this body and the Life in that body is one and the same Life? that the matter in this form and the matter of which that form is composed is one and the same matter? If so, then we are able to distinguish between the *substance* and the *shadow,* between the *form* and the *reality;* for the reality in one body is the Life that inhabits it; the reality in all other bodies is the Life that inhabits them, and all the time it is one and the same Life. There is a distinction between one *form* and another form,

whether physical or mental; there is no difference in the *matter* of which those forms are composed. The real of an object is the substance of which all objects are formed.

Now, to take a third step: Approach the Life within a body through any of its gates. Knock at the doors of sight. Whatever presents itself before our eyes, instantly our whole consciousness becomes an image. Knock at the gates of speech; instantly the whole consciousness reacts to sound. How quickly the gates of sound, our hearing, and our gates of sight, our power of perception, are thrown hospitably wide to sympathetic approach! Such is the approach of love, in the world below man, in the world of man, or in worlds higher than man. He who comes to me loving me, seeking naught but to do me service, always finds my casements flung wide for his entry; but, if the life which surrounds us is none other than identical with the life within us, how can we know the life outside of us, looking on it with suspicion? In all *religions* God is a thing to be worshipped; that is, to get from Him what we desire. God, surnamed the Devil, is a thing to flee. How can the man with that kind of ideas gain any conception of where God may be found? But if we were to attune our powers of perception to the Life that is ourselves and to the Life that is in all these other forms, and to the Life that is in the sun, and in the moon; and in the stars, and in the earth; in the air, in the water, in the fire; if we were to listen to *Life,* do you think we should fail to hear the still small voice of Life itself? Do you think we should fail to find the God which is, in very fact, *ourselves?* It is not that God is unknowable; it is that God is unknown.

How often our hearts swell, pollenized by some great and noble truth which we feel! We literally become impregnated, fecund; yet, when we try to convey to another through words that which we know in a sense altogether different from the ordinary conception of knowledge, what does that other grasp? It is difficult to help those who most need help. But if we were able to address the Life in each other directly, there would be no need of speech. Life addressed direct answers like the nerve in the body, and rises to the level of Life behind form, reaching whatever distance in time or space.

When a man realizes that the life pulsating in his body is no more *his* life than the tide which pulses on the sands of the shore is *his* tide, and that the waves of thought and feeling and desire throbbing and dying and throbbing again the livelong day are no more *his* life than the breaking waves of that tide are the tide or are the sea, then he loses sight of bodies, of the senses, of the differences between one mind and another, and *Life* becomes his speech. He speaks directly with his fellow lives, for they are One with himself. He sees that God is not outside or separate from himself, but that

verily he is in his innermost nature that God which he searches for; and all other beings are also God. He realizes what Christ must have meant when He said, "I and my Father are one, even as you and your Father are one." He searches no more for God; the Unknown God is found.

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## ORIGIN OF THE BRAHMANS

The origin of the Brahmans and Magi in the night of time—is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyânâm vaejô," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large, as to have to restrict admission; the "half adepts" going back to the world, marrying and laying the first foundation of the "left-hand" science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the *True ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants,—the *imperium in imperio*—remaining celibates, the *exoteric* priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi, Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively—Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit it be so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos*—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana.—*H.P.B.*

# THE SOLE REMEDY

ALL historical records show that in times of war, pestilence and famine, there is no lack of those who hasten to defend and succor their ravished country. The despairing cry of a stricken land has ever evoked an instant response from the hearts of its truest and noblest citizens. Standing shoulder to shoulder they do battle with a common foe, deeming no task too menial, no sacrifice too great, if such action but mitigate the common distress.

Not only is this true as regards those who respond only when perils threaten their own particular land, but there are also many whose sympathies are sufficiently broad to include the peoples of other nations and countries, as witness the whole-hearted response of those of the West to the cry of the stricken Nippon Isle during the recent earthquake disaster. There are countless men who can understand and sympathize with the physical and mental sufferings which overtake certain groups of individuals from time to time; but very few who can see and understand the true *cause* of human woe. These few "citizens of the world" whose heart-strings vibrate ceaselessly to the despairing soul-cry of the whole of humanity, know that great as is the physical and mental suffering in every quarter of the globe today, these are but the effects and criteria which point to the far greater spiritual travail of humanity.

The whole civilized world is in desperate need of succor; is being ravished and despoiled by the many-headed monster of ignorance, selfishness and materialism, with his attendant demons of superstition, false religion, cruelty and crime. Sad it is to contemplate the starving bodies of at least a fourth of the world's population, but how far worse to contemplate the famished minds and souls of many more millions, who have been fed for so long on the rotting refuse served at theological and scientific tables—minds so diseased and crippled that they have become incapable, in their present state, of assimilating or even recognizing wholesome food when it is presented.

Small wonder that the faces of the peoples of the earth are illumined, not by the calm and steady soul-light of hope and courage burning within, but by the fitful red glare of a Kamic conflagration. Souls tormented by fears, passions, hatreds, which will not let them rest; with no hope of release until the doors of death swing wide to receive them, and then, in fact, to be given only a short respite before mounting the wheel again.

Surely, in the midst of all this turmoil, despair would be the portion of all those who see the real cause of the world's agony, did there not come, floating down the long corridors of time, these words of highest hope and cheer:

*Mankind has never been without a friend, but has a line of Elder Brothers who continually watch over the progress of the less progressed. . . .*

With sad compassionate eyes They watch, sending into the world again and again one of Their own number, bearing in his heart and hands the priceless seeds, the fruits of which—if only those could be found to plant and tend them—would heal and feed the nations.

Masters have not left the world unwatched, uncared for, to struggle on, or sink in its misery. Like the Master of old, They would have taken the whole of humanity within the tender protecting embrace of Their arms, if only that were possible. But humanity would not. They provided the means whereby many of the existing conditions might have been avoided. It was the black treachery, the weakness, the selfishness, the indifference of those in whose "hands was placed the welfare of the coming century" that betrayed humanity, that made possible the present world conditions.

In view of all this, does it not seem almost incredible that even now many who receive those seed teachings seem hardly to know what to do with them. In the face of humanity's great need, they hold them carelessly, indifferently, and if they plant them it is only to make their own little garden-plot more fair.

Even sincere students are often so far from realizing the value of that which they hold, that they speak to others of Theosophy in an almost apologetic manner, as though it were something of which to be half ashamed. Some actually use those teachings at times in an endeavor to enhance their own importance in the eyes of others. Alas, was it for this that Master's messengers toiled and died!

Some, at least, should be able to see that Theosophy is a *world* message, the *sole* and *only* remedy for *all* the ills of man; its practice and promulgation the *sole* and *only* hope of a world sunk in darkness and agonized spiritual travail. Those who truly realize this to any degree, receive reverently those golden seeds from the age-old coffers of the Great White Lodge, and plant them deep in their own natures. They care for and protect them, even as an expectant mother shields and nourishes her precious burden, awaiting with trembling and hope the first quickening of the new life. Only in the warm ground of human hearts can those seeds find sustenance. The lives, the very minds and bodies of those who thus carry them become sacred soil—soil which must be kept free from all pollution, fertilized by personal sacrifices, watered by the tears of compassion, warmed and nourished by the shining of an universal love. It is only when such conditions are provided, that there will spring up in human hearts that ever-green tree of spiritual Wisdom, whose all-embracing branches will provide shade and protection, not only for men of this day and age, but for the generations yet unborn.

# LIVING THE LIFE

DEAR COMPANIONS:

Pressure is pressure, no matter what the immediate means. Things going so hard in so many directions looks like a settling down into place—getting firmly fixed. Of course our attention to outside things, and the pressure of them, must affect all others interested to some extent. It cannot do much so long as we are internally firm and calm. Taking this position as you have and do, matters will find their own adjustment naturally. We see a thing to be done, and we try it out in the way most ready to hand; it does not go that way, then we try another and another until the way is found.

No duty, of course, should be neglected; we have such by natural law and by agreement, and we should faithfully fulfill them *until they leave us;* we must not desert them. By doing our duty by every duty, we work out our Karma fulfilling the Law, and are thus made fit for higher duties. W.Q.J. said, "Duty is the royal talisman; duty, alone, will lead you to the goal." We must place an absolutely firm reliance upon the Law, doing that which is nearest to us first, and then what is farther away. It is not *what* is done, but the *motive in doing it,* that counts; so we have to watch well our motives; if the motive is right, anything we do is right, and every duty is equally great. If the right course is followed, there will be time and occasion for all duties and none will be neglected.

Also we are warned against considering our own progress; first, because that kind of thought is personal and actually prevents progress; and second, because our real progress being in the inner nature, is only discoverable by results, and these results may even appear to us to be the opposite of progress. Thus all thought of our own progress should be dismissed from consideration. The line of duty is the right line, to which must be added a Theosophical education, because that assists us to distinguish between what is duty and what is habit or mere inclination. UNITY, STUDY, and WORK should be the watchword. We should be united in aim, purpose and teaching; to do this we have to accept all others on the same basis, who, under the Law of Karma, are drawn together with us. Each should endeavor to learn as much as possible so as to be the better able to help and teach others, and in so doing to gradually eliminate such defects as present themselves in the course of study and effort. Hence we have to hold the greatest charity for the faults and weaknesses of others while striving to accentuate the good in ourselves and in those who may seem weaker than ourselves in some respects. Unity brings an irresistible energy; study and its application in work gives us the knowledge of how best to apply the energy aroused;

but the motive of our study and work must be that we may be the better able to help others to attain—not that *we* may climb.

Yes, true knowledge is synthetic, and when we are truly attuned, perception through any one channel would give us the sum of the attributes so perceived. This synthetic ability has to grow little by little toward a perception of the "one sense" through any of its divisions or channels. The holding of this idea tends toward that growth, for it is consciousness or the Perceiver that is the Knower.

Everything is reducible to states of consciousness; every feeling has to be traced to some one experiencing it. Consciousness connotes all. There is universal *feeling* and relative feelings. Feeling might be taken to be the effect produced or perceived on any plane and depending on the relative or universal nature of thought —as the case may be. We could not have a thought without feeling, but feeling has many grades, depending upon the fineness or grossness of the sheath upon which the Will acts; for, it seems to me, Thought and Ideation are one and may be applied to any plane; while Will is the dynamic energy of thought or idea.

You are right about the swing back of consciousness from higher states reacting with force upon the lower states and arousing them; knowing this, we gradually subdue the lower because such is our desire and intention. No doubt we all fall down from where we see we ought to reach, and that is not to be wondered at because the inner is always more perfect than the outer. But the great thing in it all is that such seeing makes us increase our efforts. We need not worry about our failures or successes, for if we worry about failure we are thinking of success and if we worry about success we are thinking about failure in a squirrel-wheel-round of action. We can take the advice to "be up and doing" and forget the rest, only remembering at the moment of action *all* that is necessary for the act. All of us have to persevere in perfecting the instrument by removing the barriers erected by the personality. The Path lies up-hill all the way, brightened by the consciousness of doing right.

Now more power to you; all these trials and obstacles are but strengtheners for us—beneficial exercises. We play the game knowing what it all means.

Love and gratitude, as ever—*R.C.*

# ON THE LOOKOUT

## Enigmatic Existences

As far back as biology has been *physically* studied, two views of the life function have been extant. The elder of the two, the vitalistic, holds that the life, and consequently the consciousness, of an organism, are due to an unseen pervading principle. The monistic, or rather materialistic, states that life is an activity of a purely physical, chemical, and materially analyzable nature.

The vitalistic view held sway in earlier and wiser days and is again coming to the fore; the monistic held the field chiefly during the poisonous outbreak of materialism of the nineteenth century. At the present time biologists who hold the mechanistic view do so by "faith," as confessed by one of them. There still exist those unfortunate minds who feel that to admit "soul" is to enter a blind alley so far as future discovery is concerned; than which, as any Theosophist knows, nothing could be farther from the truth.

And yet both theories are partly and conditionally true; neither can stand alone. This has been realized throughout by Theosophical students, and is dawning on science, as witness the synthesis made by Dr. Lotka, of Johns Hopkins.

In later times the swing from blank materialism has been proximately largely due to the multiplying perplexities involved in the enzymes, hormones, vitamines, etc. All these are nothing new in Esoteric Science; not by millions of years; they are in fact part of the Hindu pantheon of 33 crores of "gods."

## Non-Analyzable Substances

We have previously dealt with the nature of the vitamine, and have shown W. Q. Judge's extraordinary anticipation of "vitamine X" which is necessary to animal reproduction. As new members of this category come forth, all known only by *effects,* our hypothesis seems rather to strengthen. The latest additions are Wildier's Bios I and Bios II, somewhat similar to Vitamine B, but not identical therewith.

Meantime a French investigator finds that vitamines—at least in detectable quantity—are not necessary to plant growth. Theosophically, plants have their own peculiar "astral body." While "astral matter" is universal, organized astral bodies go only with the presence of the desire principle. It is suggested that investigation along this line be carried out on the *carnivorous* plants.

## Elemental Intelligence

The alarming growth of cancer—largely due, as the evidence seems to show, to use of serums and vaccines—has enlisted a vast amount of medical talent in attempted control; so far without perceptible success. It has now been discovered that radium injected in the body localizes itself in the cancer tissue, hence a new method of X-raying. It is explained that radium tends to locate in those tissues which are of fastest growth; if injected in a body containing an embryo, the radium locates in the embryo and leaves the rest of the body.

Theosophically, radium must be one of the oldest *complex* elements evolved—incidentally, H. P. Blavatsky taught the *evolutionary* nature of these elements many years in advance of modern science. Theosophically again, those forms of matter in which consciousness is most developed, tend most to affiliate with centers of higher conscious action, such as the human soul. Radium being so old as to be in "Nitya Pralaya" far ahead of others, obviously seeks progress—and perhaps *rejuvenation*—where such is to be found.

## INCOHERENCE

Science as a whole seeks either to explain visible phenomena without recourse to the invisible in which they inhere, or to explain the invisible origin by investigation of the visible result. The consequence of this lies in theories ranging from merely incomplete to totally erroneous. One of the former is the new doctrine that sleep results from accumulation of fatigue toxins proceeding faster than production of natural antidote.

How, in this case, are we to explain the incommensurability of "sleepiness" with the actual toxin content? In other words, what explanation is there here for *insomnia?* How explain the ability of *conscious choice* to bring on or avert sleep? How explain hypnotic sleep? If waking consciousness is merely a chemical matter, as the theory implies, how explain *resumption of activity?*

As a matter of fact, sleep is the result of continued strain from solar forces, complicated by production of toxin during physical and mental activity. When the conditions of strain and clogging create a difficulty in the *use* of the mechanism by the independent conscious entity within the body, that entity, unless having special reason to do otherwise, transfers its activities to a plane of consciousness and a grade of matter where effort produces greater results—whether apparent or real. Those interested are referred to the *Ocean of Theosophy* for a short explanation of the sleep phenomenon.

## SOUND

H. P. Blavatsky's descriptions of the occult powers of sound were much derided, the word "sound," in spite of her explanations, being taken to mean the material movement of air particles, which, however, is only a correlation of the underlying power. Slow as has been discovery along this line, there have not been wanting indications, scientifically speaking, that sound is more than the vibration of air.

P. Collet *(Scientific American,* April 9, 1921) described a system of reproducing speech by passing an alternating current across the surface of contact of a metal point and galena. This is ascribed to "thermal effects."

Probably most readers are familiar in a vague way with the alternate zones of sound and silence which surround a great explosion center. *Science Progress,* October, 1923, has an article thereupon which shows that all attempted explanations have broken down. It is "a baffling problem whose intricacies seem to have increased with every attempt to unravel them."

> We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the slightest potentiality when directed with *occult knowledge.* Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigor.—(H. P. Blavatsky, *S.D.,* I, 554.)

She moreover remarked that she wrote "as one thrice saved from death by that power." The *rationale* of such cures might be discovered by an investigation of the inwardness of the effect of music on the ductless glands, recently discovered. What, one may ask, would be the result of that degenerate descendant, via African jungles, of Atlantean wizardry now termed "jazz?" Medical science states that it breaks down the brain cells.

If we have not yet "raised pyramids" with sound, at least a beginning seems to have been made with the invention of a "sound lock" in Birmingham, which opens only to its master's voice.

Turn from this picture to the discovery that the carmine, cyclamen, and white Easter Lily dislike music and twist away from it. (We are not informed whether the music was "jazz.")

> Future experimenters will reap the honor of demonstrating that musical tones have a wonderful effect upon the growth of vegetation. With the enunciation of this unscientific fallacy, we will close the chapter.—(H. P. Blavatsky, *Isis Unveiled,* I, 514.)
>
> When included under the arts and sciences of the fourth race, the Atlanteans, the phenomenal manifestation of the four elements, justly attributed by the believers in Cosmic gods to the intelligent interference of the latter, assumed a scientific character. The *magic* of the ancient priests consisted, in those days, in addressing *their gods in their own language.* "The speech of the men of the earth cannot reach the Lords. Each must be addressed in the language of his respective element"—is a sentence which will be shown pregnant with meaning. *"The Book of Rules"* cited adds as an explanation of the nature of that *Element*-language: "It is composed of *sounds,* not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power" (the regent-god of the specific element needed).
>
> Thus this "language" is that of *incantations* or of MANTRAS, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals.* (H. P. Blavatsky, *Secret Doctrine,* I, 464.)

## The Advent of Psychic Science

"Psychic Science" is a term long used by spiritualists and "psychic researchers" in regard to phenomena, real or alleged; withal used with as much justification as the word "science" in "Christian Science"—none at all. H. P. Blavatsky stated that the wide-spread skepticism of the nineteenth century would entail "hereditary unbelief" upon the twentieth. The modern method being to approach understanding of spirit and immortality through matter and mortality, instead of the reverse which is the true order of progress, the chaotic, undisciplined, and irrational methods of the spiritualist have cast a garment of disreputability over the whole subject. This has had an evil effect indeed upon those who insist upon confusing Spirit with "spiritualistic phenomena." The wonder is not that responsible scientists have been so long in trying to place investigation upon a rational basis; the wonder is that courage to investigate at all has been found.

However, the day of prejudice is in its twilight; we have already dealt with the undiscouraged attitude of the *Scientific American;* and Dr. Bird, one of its investigators, has written an independent book upon his own investigations, in which he deduces that in some phenomena telepathy "or some other force with intelligence behind it is at work." This conclusion is justified by the ascertainable facts and does not go beyond them; although an acceptance of the fact that there is *no* force without intelligence behind it, would go far to solution of the puzzle.

As investigation along this line proceeds it is probable that the existence of the forces will be established *pari passu* with the invalidity of spiritualistic interpretations thereof. Certainly at least the *Scientific American* has come far since its editorial of 1848 deploring the "superstition" of clairvoyance.

## A BROADER LINE

As the wave of materialism recedes, there are to be seen in scientific quarters indications of a perception, conscious or subconscious, of the invisible order of natural operations within and behind the visible. Certainly it would seem to an unbiased mind that a tradition as universal, detailed, and coherent as that of material results brought about by "immaterial" means—"magic"—must have some sort of rational basis.

Mediumistic phenomena are not essentially different in *mechanism* from ancient—and modern—"magic." The rules, regulations, and phenomena of magic come down, more or less distorted, from prehistoric times when it was a real science. The "black magic" of Papua (*Wide World Magazine,* January, 1923) is the same as that of India and Central Africa, or of the Pacific Islands ("kahuna" operations); and all these are based upon the same forces as "civilized" faith healing, "psychological salesmanship," etc. And all these practices are made possible by the same regrettable moral defects. The feats of Hindu yogis attested by responsible parties (for instance, see *Adventure,* June 10, 1922) proceed from conscious control of the same forces as those used by the hypnotist; but with greater intelligence and understanding.

## THE SOLUTION LIES IN THE VIEWPOINT

What science needs for the solution of these disconcerting problems is not in the line of new facts; it is a new way of looking at present facts. The recognition is needed, not that new forces are being dealt with, but that the old forces have not hitherto been understood in all their correlations; that their inner nature has never been understood, and that only superficial manifestations, of say, electricity, have been perceived. By mentally splitting apart and specializing the various phases of one and the same *existence,* delusion and not solution has been arrived at.

H. P. Blavatsky, writing between 1875 and 1888, repeatedly stated that life, light, and electricity, are one and the same, and that all are differentiated manifestations of the same *impersonal superconscious intelligent force*—"Fohat." Probably a more violent slap could not have been delivered upon the countenance of science of that day; but the modern scientist who would deny this finds himself in conflict with his own colleagues.

E. K. Mueller (*Scientific American,* Jan., 1924) writes a book dealing with the complicated relationship between life phenomena and the electrical currents traversing the human body; which are the *material* correlatives of the Sanskrit "Life-winds."

Dr. A. D. Waller (*Literary Digest,* April 2, 1921) shows the relationship between electricity and emotion, also its relationship to mediumism and diurnal variation, the latter being in direct relationship with the Theosophic "prana." (Solar vital forces.)

Dr. Nichols and others show that electricity and light are practically identical. (*Science,* Jan. 5, 1921); and many other instances have been previously dealt with by us.

Simultaneously with experiments to determine the possibility of direct radio transmission of thought—with some success reported—George Lakhovsky and Prof. Blondlot discover the "N-Rays," by which it is hoped to diagnose or cure disease. A comparison of these rays and the human aura, described and discussed by Paracelsus, H. P. Blavatsky, and lately from a scientific standpoint by Walter J. Kilner, shows that the N-ray is merely a *rediscovery*.

A serious study and investigation of this subject, as set forth in the *Secret Doctrine,* would repay medical science many times over. Incidentally a bright white light would dawn as to the *real* basis of the "Abrams method" which would clear up the curious anomalies now resulting from a consideration of it from the material standpoint instead of the *psychic*. It is an interesting twist of karmic action that the *Scientific American,* which was the bitterest enemy of "Keely's Motor," should now have come nearest an elucidation of the "Abrams method."

It was "Keely's Ether," as H.P.B. shows, which ran his motor; it was "Abrams' Electricity" the same under another name, which operated Abrams' "dynamizer"—*while in Abrams' hands*. Like Keely, some Abrams practitioners seem to resort to questionable methods when their forces fail them. In all probability the apparatus as such is merely a means to the end of *self-suggestion,* like Mesmer's *"baquet."*

Unfortunately, when science sets itself to investigate these unseen existences, it invariably does so *from below upwards*. The true, direct, and fruitful approach is understanding of the Universe as One Universal, Eternal, Impartite Whole, Whose Manifestation is through one single Force or mode of action, and to which this Force is as the human will is to the human mind.

## Theosophy Scientifically Expressed

It is the avowed hope and purpose of Theosophists to make the *Secret Doctrine* the text-book of general science by the year 1975. A survey of the field of knowledge displays that, except in the evolution field, the *Secret Doctrine* has already "arrived," however in the dark scientists may be regarding the real name and nature of the ideas they hold. There follow two examples of Theosophy expressed, albeit unconsciously, better by men of science than by most Theosophists.

An editorial in the *Scientific American* for January, 1923, notes a growing belief in the scientific world that electricity is the basis of all matter and of life as well. This is exact as far as it goes, but confines itself to the physical and does not encroach upon deeper problems.

But the ideas of Alfred J. Lotka, M.A., D. Sc., of Johns Hopkins, are purely theosophic, insofar as noted herewith. He considers that consciousness, in regard to the mechanical operation of the mechanical forces of the body, holds the same position as the abstract forces in engineering formulae, which are the bases of the formulae but do not appear *as such* in the practical expression thereof. He asks, "why the introduction of consciousness?" Was it to secure simplicity of organism? If introduced, where from? One is impelled to wonder whether Dr. Lotka realizes that the very form of his expression implies a Purposive Consciousness superior to both consciousness (as known) and to mechanical action; the Theosophic First Cause, Brahmâ, in other words.

## INSTILLING IDEAS UNDER ANESTHETIC

It is deeply significant again that in answering these questions Dr. Lotka arrives clearly and beautifully at the Theosophic conclusions.

> Our mind should be in a fair measure prepared to contemplate the possible existence of consciousness departing more or less radically from that general type to which our own conforms. But there are limits to this elasticity of our ready conception of consciousness. *We must be prepared for the eventuality that the varieties of the objective phenomena of consciousness may exceed the elasticity of our powers of conceiving these varieties;* that is, our power of presenting them to our imagination in terms of consciousness as known directly to us by introspection.
>
> "We have arrived at a point of view which contemplates consciousness as a phenomenon which may be common to all matter . . . It is notorious that all attempts to define life, distinguish categorically between living and non-living matter, are dismal failures."

He believes that what has been evolved is not consciousness, but a particular type of consciousness integrated into or around a more or less clearly defined ego which presides over the organism and imposes unity of action. Consciousness may be causal in all physical events.

> What distinguishes us from so-called unconscious, inanimate matter is not the presence in us, and the absence in it, of causation of this kind, but the integration in us, the bending to one end, of influences which in it are more or less chaotic, dissipative, bearing no relation to a controlling unity.

It would be hard to imagine anything more Theosophically satisfactory. Have we not here a description of the Inner Self which dominates the congeries of hierarchical lives within our bodies and minds; a Self developed from the same lowly estate during vast previous Manvantaras? Have we not even a reflection of those ancient days when the "chaotic dissipative" forces of nature seeking to evolve life, produced only monsters incapable of viability? Have we not even sufficient to deduce that the purpose of the controlling consciousness is to bring its incoherent parasitic energies into a self-conscious unity of its own order; in other words that a human being is a *school,* a small scale replica of the Universe, a Microcosm within the Macrocosm?

## ONE STEP MORE

There remains only for men like Dr. Lotka to come to the realization that the "consciousness known to us directly by introspection" is a *reflection* of that form which lies within and behind matter, and that by *identifying* our own consciousness with that of the Universe, through the method of self-search and altruism carried to the n-th power, we can break down our own limitations and *know* directly instead of indirectly.

But what a commentary is this scientific deduction by a man of *real* science, upon those blinded minds, without real learning or real powers of intellect, who insist upon repeating parrot-like the exploded dogma of fifty years ago: "Mind is a motion of matter; consciousness is a function of organism!"

## THIS DARWINIAN MATTER AGAIN

We had supposed that the Mendelian "gene" theory was universally accepted by geneticists, especially as it has been the foundation of most of the cut-and-dried, materialistic, and, let us say, ignorant theories of eugenics and

heredity so popular at present. The discovery that there are serious disagreements among geneticists, some of whom do not believe in the "gene" theory at all (*Science,* Feb. 22, 1924), leads us to a review of accumulated material on the evolutionary theory in general.

It would really seem that some nemesis pursues the "animal descent" theory these days. Whereas the idea of a formerly incandescent earth evolving in a general straight direction toward ultimate frozen extinction was once an article of faith, and is still thrown in the Theosophic face by the ignorant, we now find science of quite another opinion. Dr. Eliot Blackwelder, among others, believes that the course of the earth has been merely a wavy line and not a sloping one; there have been many cycles but no permanent change, while at the same time the origin of life is nowhere discernible. The earliest forms are quite complex. All this is no puzzle at all to students of the *Secret Doctrine;* and in the field of geology as in astronomy, there is little quarrel left between science and Theosophy. Moreover, in astronomy, science now finds itself entirely without a valid theory of the origin of the solar system, as is admitted by itself.

In those fields where there is conflict, the conflict is not in *fact* but in theory; and as an example, there is such a vast and growing accumulation of *fact* against the "animal ancestor" theory that it bids fair one day to vanish overnight like the belief in fairies.

## Theosophy Wins a Verdict

The Piltdown skull discussion, with which we have extensively dealt, has had strange vicissitudes; and probably during the twelve years since its discovery, predicted by the *Secret Doctrine,* scientific opinion has been divided throughout. Dr. Hrdlicka now states that the consensus of opinion favors the theory that the jaw belongs to another species lower than that of the skull; which we have always maintained on grounds of Theosophic teaching as well as of biological common sense. As Dr. Hrdlicka is the most uncompromising known enemy of any idea that modern type skulls can be found in ancient strata, we feel justified in considering this particular case closed. To it we add another unfeeling reference—the "missing link" of Trinil, the *Pithecanthropus Erectus,* now disconcertingly revealed as something other than it has been considered for so many decades.

## A Few More Items

In Los Angeles is reported the discovery of a well developed race in strata of the glacial periods, while elsewhere the stream of archaeological discovery constantly pushes the origins of civilization into regions formerly reserved for the fictitious "primeval savage."

Montet and Vincent have discovered a Phoenician alphabet having a minimal date of 1200 B.C. (in our opinion more like 12,000 B.C.) in which the origins of the Greek, Roman, Hebrew, and English alphabets can be traced. This is an error; these languages, or rather alphabets, are sisters and cousins of the Phoenician, not descendants. The primitive Mediterranean civilization arose from a fusion of Aryan ("Indo-Germanic") peoples with the last Atlantean sub-races, of which latter the Cro-Magnon "cave-men" were a family race.

The advanced civilizations of Knossos, Egypt, and Yucatan would soon cease to present puzzles to those who would study what the *Secret Doctrine* has to say on Mediterranean civilizations, and the mystery of the absence of Paleolithic remains from Mediterranean shores would be a mystery no longer. Only—the ridiculous habit of ascribing "B.C." and "A.D." dates to ruins buried under many feet of drift would have to be abandoned—which would *never* do!

Discoveries at Saone-et-Loire indicate a state of "cave-man" civilization "15,000 years ago" so advanced that men sported those blessings of modern civilization—rheumatism, mumps, and corns on the toes. However, we had not attained our present advance in other ways, for the infant death rate was far less than ours, and the average span of life was 175 years—so they say.

## RACIAL DEATH AND REBIRTH

Upon the heels of recent discoveries indicating the advanced state of the ancient mind—even in mathematics, as witness the Rhind Papyrus—comes Alfred Edward Wiggam to add insult to injury with a book purporting to prove that modern civilization is self-doomed. In reply to which the best that Dr. E. G. Conklin (head of the Department of Biology at Princeton) can say, is that while we are not necessarily doomed, nevertheless we are inferior mentally and physically to the humans of Graeco-Roman times. He thinks some of this is due to the activities of science in preserving the "unfit;" and the remedy he advocates is along the lines of eugenism, and especially sterilization. Of course, like all who advocate these measures, he views history and biology in ignorance of the true nature of heredity and race development as set forth in Theosophy.

It is just this densely material and sociologically selfish view which has brought about the destructive conditions we labor under. Undoubtedly the civilizations of Europe and a large part of Asia are doomed as were those of the corresponding Atlantean sub-races; and the more these materialistic doctrines are practised, the faster we shall arrive at the inevitable. In Atlantis two-thirds of humanity perished by a series of cataclysms, while the saved developed as a new race on a new land.

In the present case the new race is incipient in America while the American continents are the germ of the new order of land masses which will replace sinking Europe and Asia. But if America is to retain its karmic place it must be by taking such action as saved the incipient Aryan race of old; following and *living* the Eternal Doctrine of Universal Brotherhood. True, we have not yet reached the complication of vices or artistry of personal, social, and national selfishness achieved by the last races of Atlantis; but there is time to spare, with many indefatigable laborers in the field. "Arise, O Atlanteans, and repair the errors of the past!"